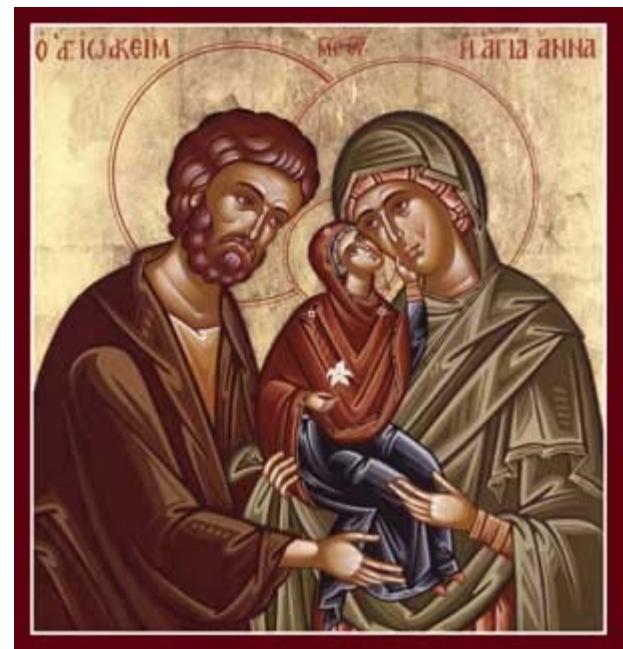


The Service of
the Supplicatory Canon
to
Saints Joachim and Anna the Ancestors of God
With The Life of Saints Joachim and Anna



She calleth together all the people to praise Him Who, from her womb, gave to mortals the only ever-virgin Mother.

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Jerusalem for two years, she reposed in the Lord, 79 years following her birth. The Church commemorates the passing of the righteous Anna on the 25th of July.

O, How blessed are you, holy parents, Joachim and Anna, for the sake of your most blessed daughter! Greatly blessed are you for the sake of her Son, our Lord Jesus Christ, through Whom all the nations and tribes of the earth have received a blessing! The Holy Church has justly named you Ancestors of God, for we know that from your most holy daughter God was born. Standing near to Him in heaven today, pray that at least a certain portion of your never-ending joy will be imparted to us. Amen.

Every day at the conclusion of divine services, at the dismissal, the Church asks for mercy and salvation from the Lord for those going out of the temple, through the prayers of the Mother of God and of the holy and righteous Ancestors of God, Joachim and Anna, and each year commemorates them on the second day of the Nativity of the Birthgiver of God, for it is proper that after the feast day of the Nativity of the Mother of God Her holy parents should be glorified as well.

Dismissal Hymn
First Tone

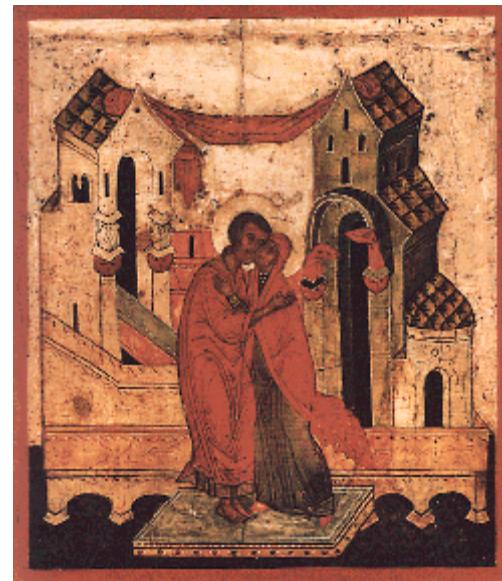
Having been righteous in the grace of the law, Joachim and Anna did bear for us a God-given child: therefore, today the divine Church radiantly triumphs, celebrating joyously your precious memory, glorifying God Who has elevated the horn of salvation for us in the house of David.

Kontakion
Second Tone

Now Anna rejoiceth that she is released from the bonds of her barrenness, and she doth nourish her immaculate child.

The Service of
the Supplicatory Canon
to

Saints Joachim and Anna the Ancestors of God



Joachim and Anna Glorified God Who had done such a great kindness for them, and having worshipped Him in the holy temple, they returned to their home.

And holy Anna conceived on the ninth day of the month of December, while on the eighth of September she gave birth to a daughter, the most pure and most blessed Virgin Mary, the beginning and intercessor of our salvation, over whose birth both heaven and earth rejoiced. Joachim, on the occasion of Her birth, brought valuable gifts, sacrifices, and burnt offerings to God, and received the blessing of the high priest, the priests, the levities, and all the people, for having been vouchsafed the blessing of God. He later gave a banquet in his home, and all glorified God with gladness.

The parents took care of the growing Virgin Mary as the apple of their eye, knowing, by the special revelation of God, that she would be a light to all the world and the renewal of human nature. For this reason they brought her up with such careful circumspection, as was proper for the one who was to be the Mother of our Savior. They loved her not only as their daughter as long awaited, but revered her as their lady, remembering the angelic words concerning Her and foreseeing through the spirit what was to be accomplished through Her. Being filled with divine grace, She mystically enriched Her parents with that grace as well. As the sun illuminates with its rays the heavenly bodies so also the divinely-chosen Mary, like the sun, illuminated Joachim and Anna with the rays of the grace given to her, so that they too were filled with the Spirit of God, and firmly believed in the fulfillment of the Angel's words.

When the child Mary reached the age of three, her parents led her with glory into the temple of the Lord, accompanying her with lighted lamps, and consecrated her to the service of God, as they had promised. After the passing of several years following the presentation of Mary into the temple, holy Joachim died, eighty years from his birth. Holy Anna, having become a widow, left Nazareth and came to Jerusalem, where she stayed with her most holy daughter, praying unceasingly in the temple of God. Having lived in

me who am barren fruit-bearing, so that we may bring the one born of me as a gift to Thee, blessing, lauding, and in accordance glorifying Thy mercy."

While Anna was exclaiming in this way with weeping and wailing, an Angel of the Lord appeared to her and said:

"Anna, Anna! Your prayer has been heard; your sighing has penetrated through to the clouds; your tears have appeared before God; and you shall conceive and bear a most blessed Daughter; through her all the tribes of the earth shall receive a blessing and to all the world shall be granted salvation; her name shall be Mary."

Hearing the words of the Angel, Anna bowed down to God and said:

"As the Lord God lives, if a child is born to me, I shall offer it for service to God. Let it serve Him and glorify the holy name of God day and night all the time if its life."

Following this, having been filled with unspeakable joy, the holy Anna quickly went to Jerusalem in order there to give prayerful thanksgiving to God for His merciful visitation.

At the same time the Angel also appeared to Joachim in the desert and said:

"Joachim, Joachim! God has heard your prayer and it well-pleases Him to grant you His grace; your wife Anna shall conceive and bear you a Daughter, the birth of whom shall be the joy of the entire world. And here is a sign for you that I am announcing the truth to you: go to Jerusalem to the temple of God and there, at the golden gates, you shall find your wife Anna to whom I have announced the same."

Joachim, surprised by such good news of the Angel, doxologizing God and thanking Him with heart and lips for the great mercy, hastily departed with joy and gladness for the temple of Jerusalem. There, just as the Angel had announced to him, he found Anna at the golden gates, praying to God, and he told her of the glad tidings of the Angel. She likewise revealed how she had seen and heard an Angel, announcing the birth of a daughter to her. Then

The Service of
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God

The Priest

Blessed is our God, always, now and ever, and unto the ages of ages.

The Reader. Amen

But if there be no Priest, say

Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us. Amen.

The Priest

Glory to Thee, our God, glory to Thee.

Heavenly King, O Comforter, the Spirit of truth, Who art everywhere present and fillest all things, O Treasury of every good and Bestower of life: Come and dwell in us, and cleanse us from every stain, and save, O Good One, our souls.

The Reader

Holy God, Holy Mighty, Holy Immortal, have mercy on us (3).

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

All Holy Trinity, have mercy on us. Lord, be gracious unto our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy (3)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, which art in the Heavens, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

The Priest

For Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

The Reader: Amen

Lord, have mercy (12). Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O come, let us worship and fall down before our King and God.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Him, Christ the King and our God.

Psalm 142

O LORD, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness.

the earth. Alas, for me, Lord, Lord! Only I, a sinner, am deprived of posterity. Thou who once granted a son Isaac to Sarah in deep old age:

And the LORD visited Sarah as He had said, and the LORD did unto Sarah as He had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age. And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. (Genesis 21:1-8)

Thou Who opened the womb of Hannah, the mother of Thy prophet Samuel:

And she was in bitterness of soul, and prayed unto the LORD, and wept sore. And she vowed a vow, and said, O LORD of hosts, if Thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget Thine handmaid, but wilt give unto Thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head... Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD. (1 Samuel 1:10-11, 20: 1 Kings 1:10-11, 20 in Septuagint),

Look upon me today and hear my prayers. Lord, Sabaoth! Thou knowest the disgrace of childlessness; put an end to the sorrow of my heart and open my womb and make

"I will not eat," he said, "and will not return to my home; let my tears be my nourishment, and the desert my home, until the Lord God of Israel hearkens and takes this defamation away from me."

In the very same way his wife also, being at home and hearing that the high priest, reproaching them for barrenness, did not want to accept their gifts, and that her husband from great sorrow had withdrawn into the desert, wept with inconsolable tears.

"Now," she said, "I am the most unfortunate of all: rejected by God, reviled among the people, and forsaken by my husband! Over what shall I weep now: over my widowhood, or my childlessness, or my orphan hood, of over the fact that I was not found worthy to be called a mother!"

In this way she wept bitterly all those days.

A servant of Anna, by the name of Judith, tried to comfort her but could not: for who can console one whose grief is as deep as the sea?

Once the sorrowful Anna went into the garden, sat under a laurel tree, sighed from the depth of her heart, and lifting her tear-filled eyes toward heaven, noticed a bird's nest on the tree with tiny birds in it. This sight imbued her heart with even greater sorrow, and she with weeping began to call out:

"Woe to me who am childless! It is probably because I am the most sinful among all the daughters of Israel, that I am the only one among all the women to be so humbled. All of them carry the fruit of their wombs in their arms; all of them are comforted by their children; I am the only one alien to this joy. Woe is me! The gifts of all are accepted in the temple of God, and for their child-bearing respect is shown to them; I am the only one rejected from the temple of my Lord. Woe is me! With whom can I compare myself? Not with the birds of the sky, not with the animals of the earth; for they too bring their fruit to Thee, Lord God; only I am barren. I cannot compare myself even with the earth; for it vegetates and raises the seeds, and bringing forth fruits, blesses Thee, the Heavenly Father; only I am without fruit on

And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath humbled my life down to the earth.

He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled.

I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands.

I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land.

Quickly hear me, O Lord; my spirit hath fainted away.

Turn not Thy face away from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I put my hope.

Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul.

Rescue me from mine enemies, O Lord; unto Thee have I have I fled for refuge. Teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me.

In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies.

And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

And straightway, God is the Lord, is chanted by both choirs antiphonically

Fourth Tone

God is the Lord, and hath appeared unto us; blessed is He that cometh in the name of the Lord.

Verse: O give thanks unto the Lord, and call upon His holy name (Psalm 104:1).

Verse: All the nations compassed me round about, and by the name of the Lord I warded them off (117:10).

Verse: This is the Lord's doing, and it is marvelous in our eyes (117:22).

Then, the following Troparia

Fourth Tone. O Thou Who wast lifted up

To Christ's ancestors let us cry out most piously,
All we who keep this sacred feast,
Asking for their intercessions;
For they have received at God's throne
Boldness and true grace divine
To have mercy upon us;
For they gave birth wondrously
To the pure Ever-virgin;
Therefore, deliver our souls from every grief,
Blest Joachim and wise Anna, true Saints of God.

Glory. Both now

O Theotokos, we shall not cease from speaking
Of all thy mighty acts, all we the unworthy ones;
For if thou hadst not stood to intercede for us,
Who would have delivered us
From such numerous dangers?
Who would have preserved us all
Until now, in true freedom?
O Lady, we shall not turn away from thee;
For thou dost always save thy servants
From all manner of grief.

Likewise, a Hebrew from the tribe of Reuben, bringing his gifts together with the others, reproached Joachim, saying: "Why do you want to bring sacrifices to God before me? Do you not know that you are not worthy to bring gifts together with us, since you know no descent in Israel?"¹

These reproaches grieved Joachim very much, and he with great sorrow left the temple of God disgraced and humiliated, and the feast day turned into grief for him, while the festal joy changed into sorrow. Deeply sorrowing, he did not return home, but departed into the desert to the shepherds, tending their flocks, and wept there over his infertility and over the abuses and reproaches made against him. Having remembered Abraham, his forefather, to whom in extreme old age God granted a son, Joachim began diligently praying to the Lord that he also be honored with such benevolence, that He hear his prayer, have mercy on him, and take away from him the abuses of the people, that He grant him in old age the fruit of his marriage, as was done at one time to Abraham.

"May I have," he prayed, "the possibility of being called the father of a child, and not childless and rejected by God to suffer the reproaches of the people."

Joachim added a fast to this prayer and for forty days did not partake of bread.

¹ Yet to the patriarchs of the Israelite nation had repeatedly been given by God the promise of the multiplying of their descendants; therefore, the Israelites regarded a multitudinous posterity as the highest fortune and blessing of God. On the other hand, by the ancient promise of God, the Israelites hoped to find among their descendants the "seed of the woman" promised by God, the Messiah. This is why among the Hebrews childlessness was considered as a terrible misfortune and punishment for sins, and the people who did not have children the Hebrews regarded as great sinners.

barren and aged woman to bear in any other way but by the power of the grace of God; here nature is no longer active, but God Who overcomes the laws of nature and destroys the bonds of barrenness. To be born of barren and aged parents is a great honor to the One Born as well, because she is born not of incontinent parents but of continent and aged ones, such as were Joachim and Anna, who lived fifty years in marriage and had no children. Finally, through such a birth the worthiness of the parents themselves is also revealed, since they, after a long barrenness, gave birth to the joy of all the world, in such a way likened to the patriarch Abraham and his devout wife Sarah, who by the promise of God bore Isaac in old age *“For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.”* (Genesis 21:2) However, it can be said without doubt that the nativity of the Mother of God was superior to the birth of Isaac to Abraham and Sarah. As much as the Virgin Mary is Herself born above and more worthy of honor than Isaac, so likewise are Joachim and Anna greater and higher in worthiness than Abraham and Sarah. They did not achieve that virtue all at once but only after they had prayed to God for this with diligent fasting and prayer, in mental sorrow and with grieving hearts: and their grief was turned into joy, while their disgrace appeared as the herald of a great honor, their assiduous petition appeared as a guidance for the receiving of blessings, and their prayer as the best intercession.

Joachim and Anna were sorrowful and wept long over their childlessness. Once, on a great feast day, Joachim was bringing gifts to the Lord God in the temple of Jerusalem; together with Joachim all of the Israelites were also bringing their gifts in offering to God. Issachar, who was the high priest at that time, did not want to accept the offerings of Joachim because he was without children.

“Your gifts,” he said, “must not be accepted because you do not have children, and hence, do not have the blessing of God: most likely you have some secret sins.”

Psalm 50

HAVE mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.
Wash me thoroughly from mine iniquity, and cleanse me from my sin.
For I know mine iniquity, and my sin is ever before me.
Against Thee only have I sinned and done this evil before Thee, that
Thou mightest be justified in Thy words, and prevail when Thou art judged.
For behold, I was conceived in iniquities, and in sins did my mother bear me.
For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.
Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.
Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.
Turn Thy face away from my sins, and blot out all mine iniquities.
Create in me a clean heart, O God, and renew a right spirit within me.
Cast me not away from Thy presence, and take not Thy Holy Spirit from me.
Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.
I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.
Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.
O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.
For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken
and humble God will not despise.
Do good, O Lord, in Thy good pleasure unto Sion, and let
the walls of Jerusalem be builded.
Then shalt Thou be pleased with a sacrifice of righteousness,
with oblation and whole-burnt offerings.
Then shall they offer bullocks upon Thine altar.

Then we chant the Canon

Ode One. Plagal of Fourth Tone

The Heirmos: Traversing the water

O holy ancestors of Christ, intercede in our behalf.

We ask of Saints Anna and Joachim,
The godly-wise couple,
Who did marvelously give birth
To her who is far greater than the angels,
To ever pray to our Saviour in our behalf.

O holy ancestors of Christ, intercede in our behalf.

Ye now dwell in glory amongst the saved,
For ye lived in virtue
While sojourning upon the earth;
O Joachim and Anna, pray to Christ God
That He bestow on us true joy and grace divine.

Glory to the Father, and to the Son, and to the Holy Spirit.

The most righteous Anna and Joachim,
Who laboured in virtue,
Did give birth to the Bride of God,
Who is the sacred boast of all the faithful;
Therefore, with hymns of thanksgiving we honour them.

than all the others, and more honorable than the Cherubim. There were on the earth at that time no people more pleasing to God by their pure lives, than Joachim and Anna. Although at the time it was possible to find many living righteously and pleasing to God, these two surpassed all others by their virtues and appeared before God as the most worthy to bear the Mother of God. Such mercy would not have been granted to them by God, if they did not indeed surpass all others in righteousness and holiness. But since the Lord Himself had to be incarnated of a Most Holy and Most Pure Mother, it was likewise fitting that the Mother of God descends from holy and pure parents. Just as earthly kings have their purples made, not from plain material, but gold-brocaded, so also did the Heavenly King wish to have His Most Pure Mother, in the body of which, as in a royal purple, He was to clothe Himself, born not of ordinary incontinent parents, as of plain material, but of chaste and holy ones, as of gold-brocaded material, the type of which was the Old Testament tabernacle, which God ordered Moses to construct of crimson and scarlet material and of fine linen. *“And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.”* (Exodus 27:16) This tabernacle prefigured the Virgin Mary, taking up His abode in Whom, God came to “live with men”, as it is written: *“behold, the tabernacle of God is with men, and he will dwell with them* (Rev. 21:3).” The crimson and scarlet material and the linen, from which the tabernacle was made, prefigured the parents of the Mother of God, Who was descended from and born of chastity and continence, as of crimson and scarlet raiment, and of their perfection in the fulfillment of every commandment of God, as of fine linen.

But these holy spouses were, by the will of God, childless for a long time • in order that in the conception and birth of such a daughter would be manifested the power of the grace of God, as well as the honor of the One Born, and the worthiness of the parents: for it is impossible for a

The Life of the Holy Ancestors of God, Joachim and Anna.

From the Menology of St. Dimity of Rostov

The holy and righteous Joachim was descended from the tribe of Judah, from the house of David. His genealogy is as follows: from the line of David's son Nathan, Levi was born, and he begot Melchus and Pamphir, Pamphir begot Barpatherus, Barpatherus begot Joachim, the father of the Mother of God.

The holy Joachim lived in the town of Nazareth of Galilee and had a wife by the name of Anna from the tribe of Levi, from the family of Aaron, the daughter of the priest Matthan, who lived before the reign of Herod, the son of Antipater. This priest Matthan had a wife Mary, from the tribe of Judah, from the town of Bethlehem, and three daughters: Mary, Sopia, and Anna. Of these the first to be wedded was Mary, into the town of Bethlehem, and she bore Salome; then Sopia was wedded, also into Bethlehem, and bore Elizabeth, the mother of John the Forerunner; the third, as we have already said, the mother of the Most Holy Birthgiver of God, was given in marriage to Joachim into the land of Galilee, into the town of Nazareth. This couple, Joachim and Anna, descending from a noble lineage, acquired knowledge in the law of the Lord and were righteous before God. Having material wealth, they were not deprived of spiritual wealth either. Adorned with all the virtues, they observed all the commandments of the law of God. On every feast day the pious couple parted two portions of their property - one they gave for the needs of the temple, while the other they gave to the poor.

By their righteous lives Joachim and Anna please God so much that He considered them worthy enough to be the parents of the Most Holy Virgin, the fore-ordained Mother of the Lord. From only this it is clear that their life was holy, God-pleasing, and pure, for from them was born the Daughter, Holiest of all the saints, pleasing to God more

Both now and ever, and unto the ages of ages. Amen.

Since thou, O pure Virgin, has given birth
To Christ God our Saviour,
Who is truly the Friend of man,
Implore Him to most graciously deliver
Our wretched souls from all passions and grievous sins.

Ode Three

The Heirmos: Thou art the foundation

O holy ancestors of Christ, intercede in our behalf.

Unto godly Joachim
And holy Anna let us cry out:
We call you blessed O righteous couple, For
ye brought forth the Child of God.

O holy ancestors of Christ, intercede in our behalf.

Since thou hast attained by grace
The blessed Kingdom, O Joachim,
And broughtest forth the pure Theotokos,
Intercede that we all be saved.

Glory to the Father, and to the Son, and to the Holy Spirit.

Since thy prayer was heard by God
When thou wast barren and full of grief,
Do thou entreat Him, O righteous Anna,
For those women who are with child.

Both now and ever, and unto the ages of ages. Amen.

Shielded by thy mighty grace,
And having thee as our staff and hope,
We conquer Satan, the most cruel tyrant,

For thou art the true Bride of God.

*Then the Priest commemorates those for whom
the Supplication is being said:*

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

The People: Lord, have mercy (3)

Again we pray for pious and Orthodox Christians.

The People: Lord, have mercy (3)

Again we pray for our Bishop (*or Archbishop or Metropolitan*) N., and for all our brotherhood in Christ.

The People. Lord, have mercy (3)

Again we pray for mercy, life, peace, health, salvation, visitation, pardon, and remission of sins for the servants of God, all pious and Orthodox Christians, who dwell and sojourn in this city, the parishioners and benefactors of this holy Temple, and all that serve, chant, labour, and gather herein; and for the servants of God (*names*), and for the forgiveness of their every transgression, both voluntary and involuntary.

The People. Lord, have mercy (3)

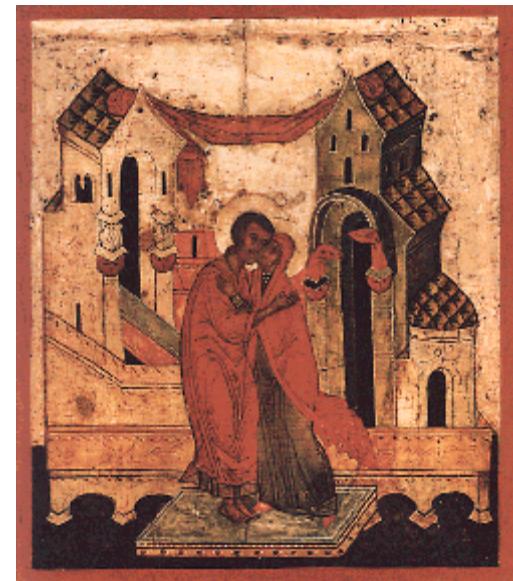
The Priest

For a merciful and man-befriending God art Thou, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The People. Amen

The Life of the Holy Ancestors of God,
Joachim and Anna.

From the Menology of St. Dimitry of Rostov



forgiveness of sins for them that honor thee with love, O ever-blessed one.

Second Tone. When from the Tree

Let us
All who love the Saints of God,
In a pious Orthodox manner
Now celebrate this great feast,
Chanting hymns and sacred odes
Unto these chosen ones,
Anna and blessed Joachim;
For they did give birth to
Her who is the greatest joy of every Christian soul.
Therefore we cry out in thanksgiving
Unto our most holy protectors:
Save our wretched souls by your most holy prayers.

Second Tone

Unto thee do I commit
My every hope,
O Mother of God;
Guard me under thy shelter.

The Priest

Through the prayers of our holy fathers, Lord Jesus Christ
our God, have mercy on us.

The People: Amen

After these petitions, we chant the following Kathisma:

Second Tone; Seeking things on high

As ones who gave birth Unto the
living ark of God, The throne of the
King,
The fiery cloud, the burning bush
That was unconsumed by the Son of God's
Omnipotent divinity,
Even Mary the blameless one,
O Joachim and Anna, pray to Christ for us.

Ode Four

The Heirmos. I have hearkened and heard
O holy ancestors of Christ, intercede in our behalf.

Seeing Christ our true Lord and God
In His human nature was of your righteous seed,
Do ye pray to Him that we be saved,
O most holy Anna and blest Joachim.

O holy ancestors of Christ, intercede in our behalf.

O ye ancestors blest of God,
Who are now rejoicing in glory with the saved,
Do ye raise our souls from grievous sins,
That we be made worthy of the grace of God.

Glory to the Father, and to the Son, and to the Holy Spirit.

With great joy on this comely feast
Let us, all the faithful, now praise the Saints of God,
And beseech them to implore the Lord
That we be delivered from adversities.

Both now and ever, and unto the ages of ages. Amen.

Since my soul hath been paralyzed
By my hateful passions and darkened by my sins,
I now seek thine aid, O Bride of God,
For thou art the hope of every Christian soul.

Ode Five

The Heirmos: Lord enlighten us

O holy ancestors of Christ, intercede in our behalf.

Having lived for God
A pure life of blest sobriety,
Deem us all worthy by your righteous prayers
To pass the days of our sojourn in blessed purity.

O holy ancestors of Christ, intercede in our behalf.

Guide us in the path
Which is pleasing unto Christ our God,
That by the keeping of our Lord's commands
We may escape the bonds of sin and gain unending life.

Glory to the Father, and to the Son, and to the Holy Spirit.

Since ye have brought forth
The adornment of virginity,
O righteous ancestors beloved by God,
Now cause the light of Christ to shine upon our darkened souls.

Both now and ever, and unto the ages of ages. Amen.

With the grace of God
Come enlighten our most lowly souls,
And pray that we attain that blessed life,

The People: Lord, have mercy (3)

Again we pray for our Bishop (*or Archbishop or Metropolitan*) N., and for all our brotherhood in Christ.

The People. Lord, have mercy (3)

Again we pray for mercy, life, peace, health, salvation, visitation, pardon, and remission of sins for the servants of God, all pious and Orthodox Christians, who dwell and sojourn in this city, the parishioners and benefactors of this holy Temple, and all that serve, chant, labour, and gather herein; and for the servants of God (*names*), and for the forgiveness of their every transgression, both voluntary and involuntary.

The People. Lord, have mercy (3)

The Priest

For a merciful and man-befriending God art Thou, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The People. Amen

After this, as the faithful kiss the icon of the Saints, the following Troparia are chanted.

Dismissal Hymn. Fourth Tone

O godly-minded Anna, thou didst give birth unto God's pure Mother who conceived Him Who is our Life. Wherefore, thou hast now passed with joy to thy Heavenly rest, wherein is the abode of them that rejoice in glory; and thou askest

Holy God, Holy Mighty, Holy Immortal, have mercy on us (3).

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

All Holy Trinity, have mercy on us. Lord, be gracious unto our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy (3)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, which art in the Heavens, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

The Priest

For Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

And the Priest, having commemorated again the faithful for whom the Canon is being chanted, makes the dismissal.

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

The People: Lord, have mercy (3)

Again we pray for pious and Orthodox Christians.

For ye did give birth unto her who is the Bride of God.

Ode Six

The Heirmos: Be gracious unto me

O holy ancestors of Christ, intercede in our behalf.

A refuge from every storm
And a divine help in time of need
Are ye for those who with faith
Draw nigh to our Master Christ
And trust in your holy prayers;
For your intercessions
Save our souls from grievous maladies.

O holy ancestors of Christ, intercede in our behalf.

Awake from sleep, O my soul,
And with the help of the Saints of God
Now put away all thy sins,
And live for our Master Christ
A pious and godly life;
For His yoke is easy,
And His burden is a joy to bear.

Glory to the Father, and to the Son, and to the Holy Spirit.

O holy Saints blest of God,
We trust by your grace and righteous prayers,
To be enlightened by Christ,
Who is our true Joyous Light
And Saviour of all the world,
And to find salvation
In that blessed life which is to come.

Both now and ever, and unto the ages of ages. Amen.

We who are ever beset
By grievous trials and illnesses,
Yet who are faithful to Christ,
All flee to thy mighty help
For refuge in time of need;
And with faith we cry out:
Save thy servants, O all-blameless one.

*Then the Priest commemorates those for whom
the Supplication is being said:*

Have mercy on us, O God, according to Thy great mercy, we
pray Thee, hearken and have mercy.

The People: Lord, have mercy (3)

Again we pray for pious and Orthodox Christians.

The People: Lord, have mercy (3)

Again we pray for our Bishop (*or Archbishop or
Metropolitan*) N., and for all our brotherhood in Christ.

The People. Lord, have mercy (3)

Again we pray for mercy, life, peace, health, salvation, visitation, pardon, and remission of sins for the servants of God, all pious and Orthodox Christians, who dwell and sojourn in this city, the parishioners and benefactors of this holy Temple, and all that serve, chant, labour, and gather herein; and for the servants of God (*names*), and for the forgiveness of their every transgression, both voluntary and involuntary.

The People. Lord, have mercy (3)

The Priest

For the Saviour's promise
Surpassed the laws of nature,
And granted their desire
Which they attained by faith.

As ye stand in glory amongst the saved
In Christ's blessed Kingdom,
O true ancestors of the Lord,
Pray for us the faithful
Who celebrate your memory;
And mercifully deliver
Women who are with child.

From the devil's malice and every harm
Save your lowly servants,
O blest ancestors of our God;
And to pious women
Whose time is come for childbirth,
Vouchsafe a good delivery
By your most holy prayers.

Joachim and Anna now dance with joy,
For the holy Maiden
Whom they bare by the will of God
Is the Ever-virgin
And Ever-blessed Mother
Of Christ the King, the promised
Saviour of Israel.

O all ye array of Angelic Hosts,
With the holy Baptist,
The Apostles' twelve-numbered band,
All the Saints together,
As well as God's Birthgiver,
Pray make ye intercession
For our deliverance.

The Reader

As parents, O most blest ones,
Of the Ever-virgin,
Have great compassion on me who am darkened by sin;
And cause the light of Christ God to
Shine on my sinful soul.

Glory to the Father, and to the Son, and to the Holy Spirit.

Entreat the loving Saviour
To impart His mercy
To every Orthodox Christian who keepeth your feast;
And shed the light of salvation
On every pious soul.

Both now and ever, and unto the ages of ages. Amen.

O Virgin Theotokos,
Save our souls from peril,
For thou art truly the boast of the great Christian Race
Since thou didst bring forth the Saviour,
Who is our King and God.

And straightway

It is truly meet to call thee blest, the Theotokos, the ever-blessed and all-immaculate and Mother of our God. More honourable than the Cherubim and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

*And the Priest censes the Holy Table and the people,
or the house where the Canon is being chanted; and
we chant the following Megalynaria:*

Let us now acclaim blessed Joachim,
Who, with godly Anna,
Did give birth to the Bride of God;

For a merciful and man-befriending God art Thou, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The People. Amen

After the petitions, we chant the following Kontakion

Second Tone. O protection of Christians

As most radiant stars in the spiritual firmament
Did ye bring forth her who is the dawn of great radiance
Which preceded most wondrously Christ, the Sun of
Righteousness,
Who in turn shone in the world as Saviour of our souls
With the light of saving truth;
Wherefore, together with her,
O Joachim and righteous Anna,
Do ye entreat Christ the Lord,
For those who faithfully acclaim your names.

*Then we chant the First Antiphon of the
Hymns of Ascent of Fourth Tone*

From my youth do many passions war against me; but do Thou Thyself defend and save me, O my Saviour (2).

Ye haters of Sion shall be shamed by the Lord; for like grass, by the fire shall ye be withered (2).

Glory to the Father, and to the Son, and to the Holy Spirit.

In the Holy Spirit, ev'ry soul is quickened, and through cleansing, is exalted and made radiant by the Triple Unity in a hidden sacred manner.

Both now and ever, and unto the ages of ages. Amen.

By the Holy Spirit, the streams of grace gush forth, watering all creation for the begetting of life.

And straightway, we chant the Prokeimenon

Verse: Rejoice in the Lord, O ye righteous. (*Repeat the first verse.*)

Rejoice in the Lord, O ye righteous.

Verse: Praise is meet for the upright.

Rejoice in the Lord, O ye righteous.

The Priest

And that we may be deemed worthy to hear the holy Gospel, let us beseech the Lord our God.

The People. Lord, have mercy (3)

The Priest

Wisdom. Upright. Let us hear the holy Gospel. Peace be unto all.

The People. And to thy spirit

The Priest

The reading is from the holy Gospel according to Saint Luke.

The People: Glory to Thee, O Lord, glory to Thee

The Priest

Let us attend

That we may be found with Christ, and gain His blessed Kingdom.

O holy ancestors of Christ, intercede in our behalf.

O righteous Anna,
Be thou the comfort and support
Of all pious women who bear children;
And do thou entreat Christ God to grant them safe deliv'ry.

Glory to the Father, and to the Son, and to the Holy Spirit.

Since ye are truly
Divine physicians of our souls,
O blest Joachim and righteous Anna,
Intercede for us now at the throne of Christ our Saviour.

Both now and ever, and unto the ages of ages. Amen.

Since thou, O Virgin,
Art the true shelter and support
Of all pious right-believing Christians,
Save thy helpless people from the malice of the devil.

Ode Nine

The Heirmos. Most rightly we confess thee

O holy ancestors of Christ, intercede in our behalf.

As parents and wise guardians
Of the all-pure Virgin,
Now intercede with Christ God, O most glorious ones,
That He deliver the souls of
All who have kept this feast.

O holy ancestors of Christ, intercede in our behalf.

As ones who gave birth to the Virgin
Who was shown to be the fountain of great mercy
And who brought forth the Lord, our Life and Resurrection,
Preserve us by your holy prayers, O blest Joachim and Anna.

O holy ancestors of Christ, intercede in our behalf.

With the great light of Christ our Saviour,
The divine Son of the holy Theotokos,
Now illumine the souls of us who keep your memory
And celebrate your joyous feast with true love and great
thanksgiving.

Glory to the Father, and to the Son, and to the Holy Spirit.

My wretched soul, O righteous father,
Hath succumbed to the enticements of the passions,
And now lieth dead in sins because of my transgressions;
But raise me up to praise thy name, O blest Joachim our
father.

Both now and ever, and unto the ages of ages. Amen.

Save, O pure Virgin Theotokos,
Thine own flock from every harm in times of trouble,
For we know thee to be our shelter and protection
And haven from the storms of life which are stirred up by the
devil.

Ode Eight

The Heirmos. The King of Heaven

O holy ancestors of Christ, intercede in our behalf.

Entreat the Saviour
To guide our lives by His commands,
And to free our souls from hateful passions,

(Luke 8:16-21)

THE LORD SAID: No man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but setteth it on a lamp-stand, that they which enter in may see the light. For nothing is hid, that shall not be made manifest; neither any thing secret, that shall not be known and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. Then came to him his mother and his brethren, and could not come to him because of the multitude. And it was told him by certain which said, thy mother and thy brethren stand without and desire to see thee. And he answered and said unto them, my mother and my brethren are these which hear the word of God, and do it.

The People: Glory to Thee, O Lord, glory to Thee
Glory to the Father, and to the Son, and to the Holy Spirit.

Second Tone

By the intercessions of the Ancestors of God, O Merciful One, blot out the multitude of mine offences.

Both now and ever, and unto the ages of ages. Amen.

By the intercessions of the Theotokos, O Merciful One, blot out the multitude of mine offences.

Verse: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Plagal of Second Tone: The transformation of the afflicted

The sure protection from every peril,
And the deliverance from illness are ye in truth,
O Joachim and Anna;
Save your chosen flock from harm
By your fervent prayers to Christ our Master,
Who was born for us of the pure Virgin;
For ye are the true hope of those who believe.

The Priest

Save, O God Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies: by the intercessions of our all-immaculate Lady Theotokos and Ever-virgin Mary; by the power of the honoured and life-giving Cross; by the protection of the venerable, incorporeal, Heavenly Powers; by the supplications of the venerable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious, and all-famed Apostles; of our Fathers among the Saints, the great Hierarchs and universal Teachers, Basil the Great, Gregory the Theologian, and John Chrysostom, Athanasius and Cyril, John the Almsgiver, Patriarchs of Alexandria; of Gregory Palamas, Archbishop of Thessalonica, and Mark, Archbishop of Ephesus; of our holy Fathers among the Saints, Nicholas, Archbishop of Myra of Lycia, Spyridon, Bishop of Trimythun, Epiphanius, Archbishop of Cyprus, Photius the Great, Methodius and Niphon, Patriarchs of Constantinople; Nectarios of Pentapolis the wonderworker; Philaret, the New Confessor, Metropolitan of New York; of the holy, glorious Great Martyrs, George the Trophy-bearer, Demetrius the Myrrh-streaming, Theodore of the Tyros, Theodore the Commander, Stephen the First Martyr, Artemius and Menas; of the sacred Martyrs Haralampos, Eleutherius, Polycarp, Cyprian and Ignatius the Godbearer of Antioch; of the holy Virgin Martyrs, Thecla the First Martyr, Febronia, Irene, Catherine, Barbara, Marina and Anastasia; of the holy, glorious and triumphantly victorious Martyrs; of the holy

Forty Martyrs of Sebastia; of Stephen the New, and all the Martyrs for the holy icons; of James the New Martyr; of our holy and Godbearing Fathers, Anthony, Hilary, and Euthymius, and Arsenius the Great, Sabbas the Sanctified, Ephraim and Isaac the Syrians, Macarius and Pachomius the Great of Egypt, Simeon the Stylite, Andrew the Fool for Christ's sake, Alexis the man of God, John the Damascene, Maximus the Confessor, Mark the Anchorite, John Cassian the Roman, Simeon the New Theologian, Peter, Athanasius and Paul of the Holy Mountain Athos, and Seraphim of Sarov; of our holy and Godbearing Mothers, Mary of Egypt, Macrina, Pelagia and Thais; of the holy Unmercenaries and Healers, Panteleimon, Cosmas and Damian, Philaret the Almsgiver, John of Kronstadt, Herman of Alaska, and Peter the Aleut, the Martyr; of (the saint of the church); of our holy and just Ancestors of God Joachim and Anna; of (the saints of the day) whose memory we keep; and of all Thy Saints: We beseech Thee, Thou only greatly merciful God, hearken unto us sinners who pray unto Thee, and have mercy on us.

The People: Lord, have mercy (12)

The Priest

By the mercy and compassions, and man-befriending love of Thine Only-begotten Son, with whom Thou art blessed, together with Thine all holy and good and life-creating Spirit, now and ever, and unto the ages of ages.

The People: Amen

And we complete the remaining Odes of the Canon

Ode Seven

The Heirmos: The three Hebrew children

O holy ancestors of Christ, intercede in our behalf.